1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38



[512] takes his flask of water, performs his toilet, and then salutes 576 each member of his household. The Katab is not a polite person, judging by the standard of Muslim politeness, or that of some other pagan tribes. He salutes no one he does not know, not even senior members of his own clan. If you enter his compound and say "Salaam alaikum" he will say "maraba" or "ma'aban", but will not rise to welcome you. A grown-up son would think little of striking his own father. The Hausa forms of salutation have to some extent been adopted, but it is noticeable that while a man will salute another in the Hausa form he will [562] avoid saluting a woman in this way. Thus in the morning he will say to a man "Kwal lafiya", whereas to a woman he would say "Akwai lafaya". In the evening he would say to a man "Barka", but to a woman he would say "Akwamam shamsham". Men may copy the higher civilization of the Hausa, don gowns, and so on, but women may not, and the different modes of salutation to men and women may be considered a reminder that new-fangled ideas do not apply to women-folk. The general salute is *sanumwan* (sing.), *sanumyin* (pl.). In welcoming a stranger the householder speaks first, and a local resident is always the first to salute a stranger. Friends salute by each placing his thumb and forefinger together against those of the other, and cracking them. But senior men salute by pulling each other's beards.[1] Those who had taken the head of any enemy were saluted as *mwaliak*, and it was customary to hold up to them the right hand.

512 To return, however, to the daily life of the individual, when 461 the chief of the household has made his salutations he procures for himself such scraps of food as have been left over from the previous evening's meal, and having eaten these takes his hoe (if he has not given up farming, and it is the farming season) and starts off for his day's work, which he carries on until mid-day, when he stops to partake, under a tree, of the porridge brought by his wife. He will then work on until six in the evening, with another short break about 3.30 in order to consume the remnants [515] of the porridge left over from the mid-day meal. On returning home he may wash himself or not, according to his views on cleanliness, and then await the preparation of the evening meal, which he eats with his brothers and children. He may

[1] See the photograph facing p. 81.

3: Temple G-4 (no date)1922 FF38 Katab FF38 Kagoro



be divided into three, but otherwise there is no variation. The pigment used is from the unripe kernel of the gaude (*Gardenia thumbergia*). The face is, moreover, ornamented with beads, tin or coloured earth. They seldom wash, if ever. Men wear triangular tanned leather loin-coverings, or a skin which hangs from one shoulder to the back of the knee, the front legs being tied together loosely so that its owner may easily shift it to protect the exposed side of his body. This is usually made of goat-skin on which the hair is left. Hats made of plaited palm-fibres are also frequently worn. A cape made of palm leaves is used by both sexes as a protection against rain. None but Chiefs under Government wear cloth, and these have Haussa tobes.

Youths generally shave their heads, except for a broad ridge of hair from the forehead to the nape of the neck. No shaving is done during harvest time, but at other seasons the men from time to time shave off their moustaches, but usually wear a beard.

The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriageable age, and her forehead when she goes to her husband. In old days the marks consisted of irregular cuts on the forehead only, but two generations ago a skilful Katab operator invented a pattern which has been adopted by Kagoro, Attaka, Moroa and Kajji, as well as by his own people. It consists of numerous short perpendicular cuts along the forehead from ear to ear, and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

The customs of the above-mentioned neighbouring tribes have many points of similarity, and the language of the Kagoro is similar to that of the Attakka and Moroa, and resembles that of the Katab and Kajji. Haussa is spoken by a few individuals only.

It has been suggested that, in common with the Attakka, the Kagoro own Bauchi as their country of origin, that a long while ago they migrated to Nimbia—in South Nassarawa—and thence to their present location. In matters of dress, tribal marks, architecture, customs and language they show, however, obvious affinity to the Katab and Kajji tribes in the north-west, who trace their migrations from the north.

They have always retained their independence, though they suffered defeats at the hands of the Kajji and from the Filane of Jemaa. They would, however, probably have been conquered by the latter had not a Filane mallam foreseen in a dream that whoever should subjugate them would die.